

*January 1934*  
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NEWS FROM INDIAN AND ALASKAN FIELDS

January, 1934

Indian Work

New Choctaw Converts

Rev. W. W. Mambi is rejoicing in the work of grace recently accomplished in the two churches which he serves. A series of evangelistic services resulted in thirty conversions. His churches have been greatly encouraged and strengthened by the new members received.

A New Plan for Extending Hospitality

Rev. J. M. Cornelison, (Tutuilla, Oregon) contributes the following suggestion which may be worthy of adoption by missionaries in other Indian fields:

"From a social side of the work, Mrs. Cornelison has begun to ask an Indian family now and then to dinner with us on a Sunday, and on other days too. They enjoy it and it gives another point of contact, and it gives another idea which I have inculcated all these years and which has been learned very nicely by these people - namely, that we wish to invite the people for a meal and do not wish them to crowd into our home on a Sunday, for eating. We have just so much food prepared for that day and we prefer to invite the guests whom we desire to eat that food. The Indians at very few missions have ever learned such a lesson. It is against all their age-old customs.

Strange Customs of the Umatillas

These Indians of the Northwest (maybe others have the same customs) have a very fine custom of giving a feast at the opening of any season when a certain kind of food is ready to gather or to harvest. In this language it is called "KEUYUIT" or a Feast of Joy and thanksgiving because such fruit, root, fish or some animals are plentiful, or that they might be plentiful. One can readily see that it harks back to a worshipful act in and from their animistic religions, and beliefs. So at a certain place and time comes the "Feast of Roots," early in the spring. Then the "Feast of Salmon" when they begin to run, and later the "Feast of Fruits." I mention this because on August 28th at Gelilo, Oregon, was held such a feast for the huckleberry season in and around the Adams region on the Washington side. Our people went in a body and some are still over there gathering the fruit. They make some money gathering and selling these berries. And there is a social side also for their life because other tribes come to that great government reserve for the same purpose.

J. M. Cornelison

Pima Camp Meeting

Beside the Pimas, there were present some Papagoes, Maricopas, Apaches and a number of white people. Some of the Indians had travelled as far as 175 miles to hear the preaching of the white man from California. Twelve choirs and a quartet were in attendance and the music this year according to the white friends from the outside, was better than it has been for years. At each service some Indian made a ten minute address before the sermon, which was interpreted in each case. All details of all the meetings were handled by Indians and handled well. Dr. Dirk Lay of Sacaton led daily in the prayer service.

Many were amazed at the total lack of financial troubles. But this year the Salt River English-singing choir went from Sunday to Sunday to neighboring white churches singing their anthems and in some cases having charge of the entire service. They took collections and part of this fund was turned into the Camp Meeting treasurer. Beside this work we had to build a new tabernacle, for this was the first year for a long time when the meetings were not held in the large church at Sacaton. It was a tremendous undertaking in these times to build one large enough to accommodate 1,000 people. But it was well done and the work was finished a week early. The tabernacle measured approximately 80 x 40. Salt River Indians did all the work and furnished all materials (except nails), in addition to raising nearly one-half of the entire fund for the Camp Meeting expenses.

Flour, beans, potatoes, beef and lard, sugar, coffee and salt were available for those Indians who came from outside villages and meals were served to white folks who came. A large quantity of wood had been cut beforehand and dried so that there was plenty for the camp fires of the visitors. Benches were hauled by the Indians from the churches and chapels of surrounding villages and from the Phoenix Indian School. The people put a lot into the camp meeting and of course received a lot in return.

One Indian woman, who, by the way, had nothing to wear on her feet, had a pair of men's shoes with strings for laces because she was so poor, gave at great personal sacrifice, the sum of two dollars to camp meeting. Other gifts equally sacrificial we know brought their commensurate return.

The preaching, and exhortation at the invitation after each sermon, brought 169 Indians forward to accept Christ or to reconsecrate themselves. It was a wonderful experience to see so many men and women whose lives in some cases had been just laden with sin and its results, coming up to confess and make a new start. And the light in their faces after service and on following days bore eloquent testimony to the possession of the "peace which passeth understanding."

George Walker, Arizona

Another Recruit for the Ministry

Angus Wilson, a Nez Perce youth, entered Whitworth College this fall, having taken his first two years of college work at Bacone. He has dedicated his life to the Gospel ministry and he will be aided in completing his college and seminary courses by scholarship aid from the Board of National Missions and the Board of Christian Education. He is the first Nez Perce to be prepared for the ministry by taking a college and seminary course. The Presbytery of Northern Idaho examined him and received him under their care as a candidate, with great satisfaction.

An Inviting Field

Rev. H. C. Whitener, who has been making a very effective contribution toward the development of our work among the Pueblo Indians in New Mexico through his language studies and translation of the Gospel of Matthew into the Keres tongue, was invited recently by the government agent, to visit the Havasupai Reservation. Mr. Whitener's report of his visit reveals a new opening for missionary effort which should be seized if funds could be secured for a worker. He writes:-

"The Havasupai Agency and village is in a deep canyon similar to the Grand Canyon. It is fifty miles west of the Grand Canyon, thirty-six miles by a trail possible for autos - and fourteen miles of horse trail similar to the Bright Angel Trail at Grand Canyon. It is just five hundred miles from Altuquerque but requires about twenty-four hours of travel by train, car, and horse.

"I left Albuquerque on Friday morning, October 27th, but because direct connections were impossible, did not arrive at the head of the horse trail till five-thirty Saturday. I found an Indian boy, sent from the Agency, had been waiting for me there all day with a saddle-horse and two pack horses - which I didn't need as I always travel light. We began the descent at once, but most of the fourteen mile horseback ride was enjoyed by moonlight. It was almost ten p.m. when finally we splashed across the Supai Creek, rounded a little point of the great precipice that forms the wall of the canyon, and saw the lights of the Agency. This is one place around which no man will ever need to build a fence or wall. When Dame Nature dug the Grand Canyon she built a solid rock wall around Supai nearly a mile high. At the bottom is a fairly level place containing about five hundred acres where the two hundred and four Supais live, raise their corn, vegetables, various fruits, and the finest Indian babies I have ever seen. The people are very open-hearted and totally unspoiled by tourists and the Roman Catholic priesthood. Very few tourists reach them, and nobody seems ever to have heard of a priest having been there. It is virgin soil.

"I found about half the population of the Reservation living in temporary teepees on the highlands, picking nuts, berries, etc. Some were in Civilian Conservation camps. Only about a hundred were in the canyon, but the average attendance, both morning and evening, was about fifty. The Government teacher and nurse gave every possible assistance, especially in the singing.

The Supais sing with an enthusiasm that I have not found among any other Indians, and they have very good natural voices. I gave an invitation to make a confession of Christ at nearly every service, and always there was a good response. I did not feel, however, that I ought to baptize them this time. I don't think they know enough to receive baptism yet.

"When the Indians learned on Sunday afternoon that I had been writing hymns for the Pueblos and translating, they pressed me to write a hymn for them in their language. Of course I never had heard their language before that day so it seemed to be an impossible thing, but Monday morning I had a man come and we began. In an hour I had discovered the underlying principles of the language, and at the morning service at eleven I promised them that I would try to have an Indian song for them that night. They were very much excited about it, and the announcement went throughout the village. But we made good. By five o'clock we had the first song in their language ready for them, wrote it on the school blackboard, and let the school children learn it before they went home. That was all the advertisement we needed for that night. They all came - young and old - and before the evening was over it was 'the hit of the season.' Before the week was over most of them knew it by heart. The teachers said they would burst out in the midst of the school session and sing it. It was the old favorite: "Jesus Loves Me, This I Know." It went so well that we wrote "What a Friend We Have in Jesus" the next day, but the music of that is not quite as catchy and the words a little more difficult, so it didn't become quite so popular, but still they called for it too, at every service.

"The language is quite different from Keres. It is much simpler and would be infinitely easier to learn. I feel quite sure that in one month of good hard work its grammar could be written and a large part of its vocabulary recorded. The sounds are all simple syllables. This language is spoken by about four thousand Indians, and by all means should be written for the sake of the missionaries who work among the people who speak it - the Supais, Kalapais (or Huapais), and the San Carlos Apaches, whose Reservation is north of the Roosevelt Dam. I think it is likely that the Hoopas speak it also. It is the simplest Indian language I have invested - simple to write and to speak.

"When we closed the services Thursday night, I bade farewell to the group assembled, not expecting to see any of them soon again, as we were starting on the trail early the next morning. But at noon yesterday when I reached one of their encampments on the highlands, about thirty miles from the village, I found that two boys had preceded us on horseback and had announced our coming. About fifteen men and women had gathered and were waiting for us. When they saw us coming one of the women stopped our car and asked us to teach them 'to sing and pray.' I spent about an hour with them, teaching them the songs we had written as well as some English ones, the Lord's Prayer, and distributed some Gospels of Matthew, from which they could learn to say the Lord's Prayer themselves. They didn't have enough. They wanted me to promise that I would come back soon again, but I was afraid I might not be able to do it, and didn't promise. I hope I can go next summer for a week, however. This work ought to be followed up. If you have a man working with the San Carlos Apaches he would be the logical one to take Supai, as the languages are the same, or at least only slightly variant. They are the most responsive Indians I have met and will amply repay any effort spent for them."

#### Activities at Tucson Indian Church

The past month has been one of the busiest as well as one of the most profitable since I took up the work. On October 15th we gave our Rally Day program put out for the use of Sunday Schools by the Board of Christian Education. We gave the program in the evening, using the play "The Dawning Light" which was sent as part of the plan. Twenty young people took part and we had the largest evening crowd that we have ever had with the exception of the "Treat Night" just before Christmas. The young folks did very well. Ninety-six people were present and the offering was \$2.50.

The Sunday of October 15th ended our twelve weeks' reading of missionary textbooks. In all 34 people read 21 different books besides a number of religious papers and magazines. The Sunday School was divided into five groups, four of them making twenty-five points each. Three weeks later, on November 3rd, in the evening, four Bibles were given to the winners. Books about other Indian tribes were greatly preferred.

Jose T. Lewis, Tucson, Arizona.

#### Young People's Work Among the Nez Perces Making Good Progress

During the week-end preceding Hallowe'en we held a series of Hallowe'en parties at First, and Second churches. We tried to have parties for children's and young people's groups separately, but Indians apparently do not do things that way. Except for the children's party held at the school-house, people of all ages came to the parties. I am always glad to see a few parents come to any party because they take over the responsibility of discipline and seeing that their children get home safely, but it would be much easier to have the children and young people in separate groups.

Our Young People's group at First Church is getting along nicely except for the fact that it is getting so large that it is difficult to do a concentrated piece of work. A number of young people are coming over from Second Church and are asking for the same type of organization at Second Church, so I hope to effect such an organization very soon. That will lessen the attendance at First Church, but will give us an opportunity to do better work.

Vivian Purves, Idaho

#### Tuba City Missionary Plans Retirement

After forty years in Indian work in Arizona, Rev. F. S. Herndon, missionary and director of religious education for the government school and community at Tuba City, Arizona, will retire April 1st. Mrs. Herndon has been actively connected with this work for thirty-seven years. Mr. Herndon first served Tucson Indian School for five years and then established five Papago

Indian churches, personally directing the work of building chapels, manses and native helpers' houses on each of these fields. He served as missionary and supervisor for the Papagos for thirty years. For five years he has been missionary to the Navajos. They expect to make their home at Tucson.

Missionaries on Pima Reservation Find New School Policy Favorable to Religious Work

During the month we had an attendance of 3262 in our religious education classes held on week days. These classes are held during regular school hours. It is a big problem to do this work justice with our present small force and we simply should have more help. The Government closed our boarding school. All boarding schools should be closed, at least the Indian boarding schools, and other boarding schools are being reduced and all will be closed the way things look. Our school here is being made into a twelve-grade high school and one has to see this work to appreciate the big opportunity which is ours in the Presbyterian church here. Other denominations want to come in, and unless we do this job others should come in to help.

There seems to be a general spiritual awakening on the whole reservation. I was told that I could not get Indians out to a nine o'clock morning service, but at a little community twelve miles from Sacaton I have been having an average of thirty and last Sunday there were thirty-eight present at 9 a.m. I am preaching four times every Sunday and there is a prayer meeting going on every night in some one of our villages.

Dirk Lay, Arizona.

New Church Building Dedicated in Dakota Field

"The Dedication Service of the new church at Mountain Head, Weblen, South Dakota, on the Sisseton Reservation, was the great event of the month. Many of our members had never attended a church dedication, while many others were anxiously awaiting this opportunity of going to see what was widely reported as the finest church in all that great country. The date set for this event (November 8th) happened to be very unfavorable, but the service was very much overcrowded.

It is really a wonderfully arranged building. The congregation and its members, whose ideals of the sanctuary they wished to build are represented in this structure, are very proud of their house of worship. The entire building was the work of Indians at Sisseton."

A. F. Johnson, South Dakota

New Presbyterian Church Organized Among the Utes

On November 1st, a large company of Utes and Navajos gathered in the assembly rooms of the Towaoc Indian School for the purpose of meeting a commission from the Presbytery of Pueblo in response to a petition by a large number of Utes for the organization of a Presbyterian church. After a full discussion of the matter on the part of the Indians and the visitors, and after a confession of faith in Jesus Christ made by those who were willing to unite with the church, and the baptism of those who had not already been baptized, the Towaoc Indian Presbyterian Church was formally organized with eighty charter members. Fourteen were baptized. The first name on the petition for organization was that of the Chief of the Tribe, John Miller. His name was followed by the names of all the other chief men who are members of the Tribal Council. Very few were able to write their own names. The majority of signatures were made by thumb-print.

The missionary in charge of this field, Mr. Russell, informs us that the eighty charter members do not by any means include all those who would like to unite with the church, and he looks for a very encouraging ingathering during the coming year. The new congregation is greatly in need of a church building which will contain accommodations also for recreational and other activities. The only building available for services at the present time is the Government school. The Utes are very poor and unable to provide the funds for the erection of a church building. It would greatly encourage this new Indian congregation if some friend of the Indian work would contribute a sufficient amount to establish a memorial church building for them, making it the center of further evangelizing efforts in their behalf. No other evangelical denomination is doing any work in this field.

ALASKA NEWS

Religious Work at Wrangell Institute

Out at Wrangell Institute we have a new program of religious work. The Staff of the Institute is taking the responsibility for Sunday services and the Christian workers of Wrangell are bringing messages. The workers of the Salvation Army, the Episcopal Church and the Presbyterian Church are taking turns. It means that I have a sermon at the Institute every third Sunday and we know there will be no conflicting activity keeping staff or students from worship. The Institute is allowing one hour, four to five o'clock, each Wednesday for Bible study. The three above mentioned groups had to get together for this responsibility. We have agreed to the following plan with the Superintendent of the Institute assigning students to our classes. We are to use the Uniform lessons in the study of the Life of St. Paul. Each minister will have his group for one month and then shift to another group. We hope to be cooperating so well that the groups will have a well developed study of this course. It will mean that I will have about twelve study classes with each of the three divisions of the student body. This seems to be about the best arrangement we could work out for this year.

Last year fully 50% of the student body was Presbyterian and I expect that is the case again this year. Since I have responsibility for both white and native work in Wrangell it is hardly possible for me to demand more time at the Institute. I have already applied for permission to give some mission study work in addition.

Russell F. Pederson

The Missionary Serves the Community As Well As the Church

We have been busy this month and feel that our efforts have been worth while. Actual attendance at the services only show 568 but we have really preached to many hundreds more. I was asked to welcome the city teachers, a body of thirty or more. There was a large attendance of whites in the high school auditorium. I was given the opportunity of praising them for their past good work and also to remind them as they started out on their new year's work, of their responsibility, as they had so much to do with the forming of character not only mentally but morally and spiritually. I have had several large white funerals, and every day my native and white callers are many. As Chairman of the Ketchikan Chapter of the Red Cross I come in contact with most of the needy of all races here. In connection with this work, trying to get some benefit for the Alaska native population from these millions that seem to be available at Washington for others, I am in communication with Harold L. Iokes, Secretary of the Interior, Delegate Dimond, Governor Troy and others.

George J. Beck

The "Good Seed" Bears Fruit

I sometimes wonder what new thing can possibly happen to report about next month, but before the month has reached its prime that new thing has come up and demanded attention.

One of the church Elders worked on a fishing boat during the summer. On one or two occasions the boat fished on Sunday, and beyond the lines marked by the Government. His conscience so troubled him that he did not feel right in coming to church during the summer season. Last week he came to me and said he would like to have a dinner at his home, inviting the older prayer-meeting group - I mean the older people - clear up things and start anew. I told him it was quite all right to do so and I would help him all I could. After the dinner he spoke at some length about his summer, how he had worked on Sunday, stolen fish and been drinking; confessed his wrong and vowed that he would do better from this time forth. Then a number of those present exhorted him to be strong and very courageous to do the right from this time forth, and to take his former place in the work of the church. The meeting was a very fine one and a splendid spirit was shown. Since that night the Elder has seemed a new and freer man and I am hoping and praying that he may keep clear of bad friends and so stand firm for the right.

A. D. Swogger, Metlakatla

From the Skipper's Log

The good ship Princeton has been very uneasy the past week. We have been buffeted by a continuous north wind (they call it a Taku), as there is practically no protection in the anchorage here. Though only five or ten degrees below freezing, it feels colder than did 50 degrees below zero in the interior near Fairbanks. Travelling in this kind of weather coats the whole boat down with an icy sheath from the salt spray. While this north wind has brought up sunshine the sun seems cold and very far away.

The natives are just finishing the drying of their winter's supply of salmon and are returning to their villages. The men are busy towing logs with their gas-boats to the beach, where they saw and split them for firewood. The hand saw is the usual tool but some have drag-saws run by gas engines. Wood cutting is the main occupation of the men until the trapping season open.

The Princeton gathered up 42 students on its fall trip to our Sheldon Jackson School at Sitka. Though we only have bunks for fourteen, all forty-six of us managed to get some rest by utilizing every inch of floor space. Single bunks did double duty. Our Sheldon Jackson School has a capacity enrollment this year in spite of competition by the Government's Wrangell Institute where students do not have to pay any tuition. Many persons appreciate the value of a Christian emphasis in education.

We are planning on spending two Sundays out of each six supplying our Haines church which must be without a pastor at least until the beginning of the new church year, April 1st. The women of our Haines House Orphanage are loyally cooperating in carrying on the work there, though the House itself is shorthanded.

Rather than release one of our native workers because of a drastically reduced budget for Alaska Presbytery, we are endeavoring to raise the support of our native worker at Kake by obtaining pledges from five of our local churches. Most of these churches have responded to this challenge. It is hoped that this may be the first step in bringing these mission churches to a realization of their responsibility for at least partial self-support.

Verne J. Swanson

Eskimo Elder Licensed by Yukon Presbytery

Acting under commission of Yukon Presbytery, Dr. Greist on Sunday morning, May 7, regularly admitted Andrew Akootchoak, for many years a ruling elder of Barrow Church, to the licentiate, and charged him with the ministry of the Word. For some four years Elder Akootchoak has been a diligent and conscientious student under care of Presbytery and has acquitted himself worthily. In his examination he recited the Shorter Catechism from beginning to end, giving both questions and answers and a proof text for each reply, rarely making mistakes, and this from memory - an extraordinary thing particularly in an Eskimo. Spiritually minded, his gifts consecrated to God, should prove a blessing to those of the far Eastward coasts, where Barrow missionaries have never gone because of the lack of proper travel facilities. He and his family will soon return to their home on Barter Island. The prayers of the church go with him and his. For the immediate present he will labor without salary, supplying his own travel outfit for visitation to scattered villages. It is hoped that the Board of National Missions will be able sooner or later to give him at least partial support. He merits it. And he should have it. He has a large and splendid family, obedient and intelligent children. Susie, his wife went through the grades in grammar school and is of great help to Elder Andrew. She is of most pleasing personality."

Henry W. Greist

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Indian Churches Contribute Toward Local Support

Mr. Bovee reports that his congregation in the Laguna Pueblo has voted to contribute a stated amount monthly toward his support in order to claim credit for having met the requirement of our "Goals for Indian Churches". The congregation at Chin Lee (Navajo) has taken similar action. The amounts pledged are not large but they mark the beginning of a new era in our Indian work. Others will follow their example. Our Indian Missionaries are training their congregations to assume some measure of local responsibility without which these churches cannot develop as they can and should.

Large Accessions

Special meetings in our churches in the Pima field have resulted in 486 confessions. This exceeds the record of any previous year and it is another indication of the efficiency and effectiveness of our program of evangelization among that tribe. In the Salt River field, as the result of evangelistic meetings recently held, 60 Indians joined the Scottsdale Church.

Leadership Training in the Nez Perce Field

A request has come for a Leadership Training class at Kooskia. We have no Indian church at Kooskia, but some of the best workers in some of our other churches live there. They want to hold the class in one of the Indians homes and probably will invite the white people to come if they care to. I shall use the text "Teaching Religion" by Myers.

Another Church Dedicated in the Dakota Field

We are very happy to report another delightful dedication service in connection with the new church of Canipa, near Wolf Point, Mont. -- (This is the second dedication service of this year.) -- Although the day selected happened to be very stormy weather and below zero, yet there was a crowded church, for this dedication service and the congregation is very happy over their new home, -- built with heavy timbers from the old Mission School building at Wolf Point.

A. Fulton Johnson,

Encouragement Among Paiutes

If attendance is a sign of interest, then there is reason for encouragement, especially at the outstations, Big Pine, Independence, and Benton. At these latter places there is evidently a real spiritual awakening, but as yet no decisions. At Benton, 40 miles north, at my last meeting, 25 in attendance, after preaching on Amasiah "who willingly offered himself to the Lord", I called for those who would do likewise to stand. Everyone stood from the oldest to the youngest. How much in earnest they might have been, and how much they understood God only knows. I would not say they are converts, and I must prove them a while longer.

One of our Indian World war veterans died during the month and was given a military funeral, which makes the seventh of its kind, seven out of the 25 Indian men who were mustered in during the war, most of whom went to France and saw active service, one of them receiving the Croix de guerre for distinguished bravery on the battle field. The Indians are strong on funerals, and such occasions always furnish me an opportunity to preach the Gospel to the crowd that never comes to church.

W. N. Price

Religious Instruction Class Begun at Pierre

We are much gratified to effect a temporary week-day-religious instruction class for our Presbyterian pupils attending the Pierre Government Boarding School, to continue until after Easter. We hope, next year it may be for the school year, and become permanent. We organized a Sunday school there, some years ago, but there has been no opportunity for a mid-week class.

A. F. Johnson

Training the Indians to Give to the Church

The old year closed with busy days preparing for Christmas, however, they were happy days for we saw some fruit for the past days and years of working and preaching. Due to the hard times we had but little help from outside churches or people in preparing for the occasion. Our Christian Indians wanted to celebrate the day and volunteered to help and they certainly did it in quite a big way. Not many of them had cash but they pledged various sums in meat, wood or chopping wood and this we turned into cash for them. I usually chop our own wood after it is brought in in four foot lengths but under the circumstances I let Indians have work who could help in no other way. I thought it would be teaching them the joy of giving and in the long run a worth-while investment.

I started them off with twenty dollars, one half to be a personal contribution and the other half to be raised by me from outside sources. In about ten or fifteen minutes they had it raised to eighty dollars. When one considers how little they have then the gift they brought grows proportionately larger. Before Christmas the money was all in, every pledge had been paid.

Chas. Bysegger, Arizona

Christians at Metlakatla

Christmas week, or rather the week preceding Christmas was a busy one. The young people from the C. E. decorated the Church, doing it in a manner which was worthy of great commendation. When completed the Church looked very beautiful. Christmas eve, the choir from the Church went out carolling. The young folks started out about 11:00 P.M., and first went to a house for coffee and sandwiches. From there carols were sung for 2 hours, then they went to another home for rest and refreshments. The third stop was at the Swogger home, about 3:30 A.M., where they had coffee, sandwiches, and fruit cake. There were about 50 in the group, and the singing sounded very pretty. They had a folding organ with them. They made a two-armed stand about 7 feet high on which was fastened two electric lights. A

long cord was used, and when they came to the corner where carols were to be sung, the cord would be attached to a plug in the nearest house, and so in this way light was arranged for. The group left our house 3:45 and went out for another round of singing, and then to the home of one of the Elders. A special invitation was sent to Mrs. Swogger and self, so we went. There was more coffee, sandwiches, cake and speeches. We left there 6:15 A.M. and reached home in time to get an hour's rest before having to prepare for the Christmas Service. After such a night I thought there would be very few present for the morning Service, but to my surprise there was a good attendance.

On New Years Day a parade led by the city band of 50 pieces, and followed by a number of city and Church organizations, was held. The Presbyterian Church C. E. was out more than 80 strong, and would have been still better represented, had not some of its members been in other groups.

A. D. Swogger

Good News From Wrangell

Without any noticed pressure our Indian people who are standing out in their Christian profession are taking new responsibilities. Many have adopted the use of the weekly envelope for offerings. The officers are agreed that new members are everyone to be furnished with sets of envelopes and fully instructed in their use and the expectation that the session has of each doing his part as the Lord blesses him. They are taking a good interest in maintenance of the church property. I believe that less members with increased acceptance of Christian responsibility is far better than a large membership roll with no sense of stewardship.

The visit of the Sheldon Jackson School Gospel team which could and did play winning games of basketball, pleasing orchestra music, give helpful vocal selections, and present word pictures of the activities of the S. J. S. was an inspiration to this community. Our people have seen nine native boys who are showing the development made possible. The enclosed program will help you to visualize what they endeavored to do under the leadership of Mr. Bope, boys' director at S. J. S. They gave this program in Wrangell Presbyterian Church yesterday having presented it before at Klawock, Craig, Hydaburg, Metlakatla and in part at Wrangell Institute.

Sincerely,

Russell F. Pederson

Looking Forward to the Future

For two years I have tried to get the school boards to organize an English class for adults, without result. Now I have started it myself at our village chapel and have about 20 people coming regularly. They are very much interested in coming and I am enjoying the work keenly. It is the right method I think for eliminating the interpreter.

J. L. Webster

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Wheeler-Howard Bill

The Wheeler-Howard Bill has become a law by action of the recent Congress. Briefly, the act repeals the allotment law, extends the trust period, and restores surplus land. It prohibits the sale of Indian lands except to Indian tribes or corporations. Allottees may leave restricted land and property in accord with the present State or Federal laws. A substantial sum was authorized for land purchase and also for education as outlined in the Bill. Civil service for Indians was retained. Sioux benefits also were retained. Tribal incorporation with Federal charter was authorized. Unenrolled non-residents with less than half Indian blood are excluded. A referendum was ordered by all the tribes on this act within a year.

The above is quoted from information conveyed to a conference of the denominational representatives by Dr. W. Carson Ryan, on June 22nd at the offices of the Home Missions Council, based upon information which he had received through the Commissioner of Indian Affairs.

Additions to the Towaoc Church (Ute)

Mr. Russell in charge of the new congregation at Towaoc, Colorado, reports that before the boarding school closed its session, thirty boys and girls presented themselves for church membership, professing their faith in Christ and requesting baptism. They were received into the church and have returned to their families as followers of the Christ.

Plans are being made for the erection of a much needed church building to house this new congregation which now has a membership of over 125. The sum of \$643.26 is available through the gift of the Men's Bible Class of the First Church of Seattle, Washington. Efforts are being made to raise approximately \$2,500 additional by special individual gifts.

Tuba City

Rev. and Mrs. Perry Bovee are assuming the responsibility for the work at Tuba City beginning June 1st, succeeding Rev. and Mrs. F. S. Herndon. The work at this station is in excellent condition. During the closing months of his work, Mr. Herndon received more than one hundred new members into the church, thirty of whom were young men who were attending the government boarding school. Practically all of the girls attending the school last year were professing Christians. Mr. Herndon writes:

"On Mother's Day, four mothers of the community brought their babies for baptism and the ceremony was very impressive to all present. One of these young Navajo mothers was arrayed in her Navajo costume, and she was beautiful not only in her dress, but also in her devotion in presenting her first-born son to the Lord in baptism."

### Native Missionary Society (Sioux)

Our Dakotah Indian churches and Missionaries are rejoicing over the results of the efforts of the Native Missionary Society, to raise the amount which they pledged for the past year toward the support of our Indian pastors and Missionaries in the Dakota Presbytery. Notwithstanding the adverse economic conditions, they met their pledges in full besides contributing a substantial amount to the Boards of the Church and paying their General Assembly assessment. The total amount raised was \$1,584. Rev. A. Fulton Johnson writes:

"You can appreciate how readily they all sprang to their feet and sang the Doxology most enthusiastically when they heard this report. I wish you could have heard their prayers of thanksgiving and praise. Having been inspired by real sacrificial giving, there was a genuineness in their thanksgiving that touched my heart. It was all in the Indian language. Knowing the suffering so many homes in the Presbytery had experienced during the winter, I was really greatly encouraged by this gift to the Master's service, despite the depression period."

### Additions at Leupp (Navajo)

"In all our classes during the month, special emphasis was laid upon personal evangelism and the acceptance of Jesus Christ as Saviour and King. The interest was splendid and we are more than ever convinced with much confidence that the faithful sowing of the Word will bring victory even among the nomadic Navajos.

"Our efforts last month were mainly with the upper grade girls. A large number responded. Last Sunday we baptized twelve. This will make a group of twenty-two for this year. This group will receive special attention and study during the coming year. Some of them will go to non-reservation schools, but we always keep in touch with them."

-- A. K. Locker, Arizona.

### Pueblo Work

Accomplishments of the past year in our Pueblo work are encouraging. Mr. Whitener reports two outstanding achievements in the year's work which have strengthened his influence and message:

"First is the building of the big dam at Zia and its results. Almost all the able-bodied men of the pueblo have found employment on the dam, and a new hope has been opened to them both for the present and for the future. Along with the material hope is coming a new spiritual one. It is hard for a man to be a Christian on an empty stomach. I spent two days and a night on the reservation talking with the men at the dam site, and with the children at the school, and others in the village, and made two other one-day trips mostly in connection

with the dam matters. This project will be completed in another month. Another young man took a definite stand for Christ this month in Zia. He said in his confession, along with his belief in Christ as sole Saviour: 'Before you began to come to Zia, I cursed and swore and was pretty bad, but now when I feel like doing that I always think about what God would think of it and I don't do it any more.' It is evident that the leaven of the Kingdom, hidden in the body, mind, and soul is doing its work."

"The second great accomplishment is the successful consummation of three years of effort to get wells for Domingo. With nearly 900 people, their main water supply was the river and the irrigation ditches, and the medicine men would not permit the government to dig wells for them. There has been a heavy death rate this year, and after much parleying and persuasion they have applied for the wells. I already had secured the promise of the agent that if the Indians would make application, the government would dig the wells, so I expect the water to begin flowing in a few weeks, and with cleaner bodies, I am hoping that it will be easier to get their hearts cleaned up. It is next to impossible to maintain a clean soul in a dirty body. One splendid young couple moved out of the village recently in order to get away from its religious restraints. I think now we may safely count them and their two fine boys Protestant Christians, although we have no church for them to join. They have definitely broken from the old ways and are building a home away from the village about half a mile in order to be free to worship God."

Dirk Lay (Pima Work)

"We had a great day yesterday. I preached at Stotonic as usual at 9:00 A.M., traveling twenty-two miles and had sixty-seven present; then at 11:00 A.M., I preached at Sacaton. Two hundred and three were in the service and seven received on confession; then at 2:00 P.M., I preached at Gila Crossing, eating my lunch enroute, traveling sixty miles, having 182 present, and receiving three on confession. At 5:00 P.M., I preached at Blackwater, and ordained seven elders, traveling twenty-four miles and then closed the day by preaching at Vah Ki at 7:30 P.M. and ordaining five elders there, traveling 22.6 miles. We (Mrs. Lay went with me) traveled 126.6 miles and had 747 in our meetings. There were 103 present at Blackwater and 192 at Vah Ki."

It is not surprising that the maintaining of such a strenuous program for a period of years without vacations or any other opportunities for recreation impaired Dr. Lay's health. His physician has ordered a complete rest for several months. The Board has granted him a six-months leave of absence, with the earnest hope and prayer that this period of rest and medical treatment may restore him to his accustomed health and strength.

### Stotonic Station Re-Opened

Miss Swanette Barth, who is Dr. Lay's capable assistant, reports the revival of the work at Stotonic. The Sunday School has been reorganized with forty-five pupils. Pancho Pablo, one of our efficient Pima lay workers, has assumed the responsibility for supervising the school besides conducting preaching services.

### Pima Camp Meeting

Another evidence of the progress that is being made by our Pima Christians in developing native leadership is seen in the plans for the annual Camp Meeting this year. For the first time in the history of this remarkable gathering, a Pima Indian minister has been selected to preach. Esau Joseph whose evangelistic gifts and whose qualities of leadership have been so wonderfully demonstrated during the past year, has been honored in being selected for this task.

### Changes in Indian Stations

Rev. Jose Lewis has been transferred from Tucson (Papago) church to Ajo where he formerly labored with good success. During his absence, the work has declined and at the request of the little band of Ajo Christians, we have returned Mr. Lewis to that field. The work at Tucson under the able leadership of Rev. and Mrs. J. R. Fitzgerald, and in cooperation with the Indian Training School, will continue without any weakening of the local program.

Rev. Miguel Meyers has been placed in charge of the station at Santa Rosa, which also had lost ground last year because of the retirement of Rev. Calvin Emerson.

Rev. Howard B. Phillips, D.D. assumes responsibility for the Pine Ridge (South Dakota) work beginning June 15th. Dr. Phillips is a graduate of Maryville College and Lane Seminary. He was pastor of the Richmond Heights Church in St. Louis for ten years and has been engaged for the past three years in field work in Kentucky. Mrs. Phillips is a daughter of Dr. Samuel T. Wilson, President of Maryville College. They resolved, at considerable financial sacrifice, to give their lives to work in a mission field. Mr. Phillips was cordially received by the Pine Ridge Indians on a recent visit to that field. He is fully qualified to give them the leadership which they desire and need.

Rev. Albert H. Cropp, a member of the graduating class at Princeton Seminary, will arrive at Kayenta, Arizona, to enter upon his work in that station, July 15th. Mr. Cropp was a teacher in Dwight Indian School for several years, but resigned in order to take his theological training. He has dedicated his life to Indian work. For several years Kayenta has been without any Missionary, and we are rejoicing in the re-opening of that important station.

Rev. Donald Schwab, a member of the graduating class of San Francisco Seminary, and a son of Rev. Emil Schwab, now stationed at Hoopa, California, but formerly at Owyhee, Nevada, has been appointed to take charge of the work at Owyhee, succeeding Rev. James Dickson, beginning June 1st. Mr. Schwab is well known to the Owyhee Indians, having spent most of his boyhood years among them while his father was the Missionary at that station.

These changes and extensions of our Indian service have been accomplished without any increase in the Indian budget.

ALASKA

Metlakatla Encourages Other Christians

"A group of older members of the church, led by two of the elders, went to Saxman, twelve miles from here, to hold meetings and encourage the folks there. I should have stated in the beginning it was a Sunday trip, over in the morning and return in the evening. Saturday evening before their going, the group met in the Missionary's home, arranged for the day's program, practiced some of the songs they intended using, etc. Then Sunday morning, their pastor went down to the boat, and had prayer with the party before their leaving. When they returned late at night, they reported a wonderful day and that God had richly blessed them. Two weeks later the Saxman people paid us a return visit. Both morning and evening services were full of life and interest. The Saxman people returned home very happy indeed, expressing themselves as being greatly helped by the union service. I feel myself the exchange was profitable to both churches."

-- A. D. Swogger, Alaska

Sheldon Jackson Students Tour in the "Princeton"

The "Princeton" brought the gospel and basket ball teams from Sheldon Jackson School on their southern tour. Mrs. Swogger and another lady, mother of one of the Sitka boys entertained the boys with dinner party. Then the program was given in the church and the display of work shown. There must have been nearly 250 present at the program. From the church they went to the town hall for the basket ball. The game was a clean and hard fought battle, with a final score of Sitka 32, Metlakatla, 31. And don't think that Sitka did not have a routing section, for she did. And it consisted of 34 older people who had attended Sitka when it was known as Sitka Industrial and Training School, during Sheldon Jackson's time. After the game, the Christian Endeavor served a lunch to about 200 people. During the lunch, one of the ex-students spoke of his life in Sitka relating a number of instances about Sheldon Jackson, and telling us some of the things Jackson had done for Alaska and for the Indians. He was most enthusiastic in his talk and said that it just seemed the old spirit of Sitka laid hold of him when he saw those boys playing ball before him. The evening was well spent, and was I believe a great advertisement for the Sheldon Jackson School."

-- A. D. Swogger, Alaska

First Alaska Young People's Conference

An outstanding event of this year is the inauguration of a Young People's Conference for the young people in our churches in Alaska Presbytery. We have been working for several months by correspondence, in the preparation of an especially adapted program, with the cooperation of Mr. Yaw of Sheldon Jackson School and Rev. Warren Griffiths who is Chairman of Young People's Work for the Presbytery.

[ A letter written by Mr. Griffiths on board the "Princeton" on the way to Sitka reveals the spirit of enthusiasm and expectation with which this forward step in our Alaska work is being undertaken:

"I am aboard the 'Princeton' which has been sailing since Sunday afternoon in calm waters and under a clear sky, picking up delegates for the conference. We shall reach Sitka tomorrow evening and the conference will open Thursday morning. At present, forty-four are registered, and there is a possibility that late registration may bring the number to fifty.

"I wish that I could describe this trip on the 'Princeton.' Lovely weather so far has made the trip all that one could wish. The young people are having a splendid opportunity to know each other, and so far all of them have shown fine spirits. Sunday morning we had picked up the Juneau delegation in the small hours and yesterday afternoon most of the young people were tired, and were lying about on the deck enjoying an ideal Alaska day. And so far they have all been fine spirited in helping with the work about the boat. One of the youngsters comes from a family of eight where she has much dish washing to do, but uncomplainingly she has taken her turn at dish washing for the large boat family.

"At midnight last night we reached Wrangell, and picked up three delegates from Rev. Pederson's church. I had a short visit with Mr. Pederson and we talked over the use of some of the spiritual emphasis material.

"The regular conference program will start Thursday, and we hope that we shall all have a rich experience. The morning program will have the three class periods and for the afternoon program the recreation activities will include several trips to places of interest in Sitka, as well as organized games. We have at least one long hike planned. Rev. Webster is conducting the vespers, and for the late evening programs we have several stereopticon lectures, of which we shall use one or two.]

"I shall keep as it were a conference diary, so that you may know of our activities. With weather such as we have been having - and I hope it continues - we are going to make use of the inspiration of the out-of-doors.

"This is a hasty letter, but I wanted to write you, if only briefly, that we were on our way. When I have time I shall try to write a detailed account of our trip, with the human interest. Yet somehow I feel that there is something about a trip like this that no words can describe."

Changes in Alaska Fields

Rev. Ralph K. Wheeler, a member of the graduating class of Princeton Seminary, has sailed for Alaska to take charge of our station at Haines which has been vacant for the past year. Mr. Wheeler will also act as Chaplain for the 400 soldiers stationed at Chilkoot Barracks near Haines. His experience in army life before taking his college and seminary courses, qualifies him in a special way for this field.

Miss Ann Bannan is taking a brief furlough and will return in September to take up her work at Gambell on St. Lawrence Island. Knowing our desire to revive the work on St. Lawrence Island where the natives have been left without any religious privileges at all since the departure of Miss Bjornson over a year ago, Miss Bannan requested to be transferred.

Percy Ipalook, graduating from Dubuque Seminary, after five years in that institution, has been appointed to succeed Miss Ann Bannan in charge of the station at Wales. He is a product of our work at Point Barrow. The splendid record he has made at Dubuque and his eagerness to devote his life to missionary work among the Eskimos, encourage us to expect great things. It marks a new epoch in our Alaska work to appoint a native convert, fully trained for Christian leadership, in charge of one of our Yukon Presbytery stations.

Miss Emma Stauffer sails for Point Barrow early in July under appointment as nurse at the Barrow Hospital. Miss Stauffer is a graduate nurse with full training and has had experience in the medical work in the foreign field. She will be a helpful addition to our hospital staff. Mrs. Hills of Chicago has provided the funds for her support.

November 1934

NEWS NOTES FROM INDIAN AND ALASKA FIELDS

November, 1934.

1. The outstanding event in our Alaska work this year is the inauguration of a young people's conference for the churches of Alaska Presbytery. Fifty delegates were enrolled, most of them traveling to Sitka, where the conference was held, on the Princeton. The conference was a great success and it has been decided to make it a permanent feature of our work in that field.
2. Rev. Ralph Wheeler, a 1934 Princeton graduate began his work at Haines in July. Reports from that field indicate that he has been cordially received and that his efforts to revive the Haines Church are meeting with success. He also serves as Chaplain for the army post of 400 soldiers at Chilkoot near Haines.
3. Percy Ipalook has begun his work at Wales, succeeding Miss Ann Bannan who arrived at Gambell, St. Lawrence Island, to revive the work at that station which has been neglected for two years. With special funds contributed by Mrs. Hills of Chicago, we were able to employ a competent nurse (Miss Emily Stauffer) for Barrow Hospital. She arrived on the field the latter part of July.

Successful Vacation Schools in Alaska

We are in the middle of our second week of the Daily Vacation Bible School, and so far the school has been well attended and the children have responded rather well in their work. Forty are enrolled in the school and the average attendance has been about thirty five. The morning program calls for one period of class work, one of handwork and one of recreation. Seven others besides myself are helping with the work, with two of our public school teachers helping with the handwork and music. I took the class periods for the juniors and intermediates, and am using the "Week Day Bible Lessons" for the First Year. I find these lessons very helpful. Sunday evening we have a service in which the members of the school will participate and at which they will be given recognition certificates for their work and attendance.

On July 9 we held our Sunday School picnic, and a large crowd attended. We invited the children and staff of Haines House to be with us, and they were able to come. Altogether two hundred seventy persons were on the picnic, for as was the case last year, the affair was somewhat of a community outing.

Warren Griffiths, Alaska

The outstanding feature of the month (June) at Craig was the Vacation Bible School opening with 39 present, reaching the high mark of 50 at the end of the first week and finishing up the second week with 42 present on the last three days, the average for the two weeks being slightly under 42. We had a wonderful

time. At the Sunday evening service following the last day of school a goodly number of the older pupils gave a review of some of the work done in the school, which proved of great interest to the parents and others present and also fitted in well with the observance of Children's Day. The day was also observed at Klawock with an appropriate service in the morning.

F. R. Falconer

Metlakatla Feels Effect of Prohibition Repeal

This season has been a busy one, and the cannery has been running long hours. And too, the fish have been coming in abundance, so that this may well be called a very good season. Now if the pack can be disposed of for a reasonable figure, all will be well. When the cannery operates for seven days in the week, and some days begins work at 6 in the morning, and works until 11:00 at night, such conditions are not conducive to church attendance. However thus far I have held the regular Sunday and mid-week Services, though the attendance may be small.

If only I could guide the people in the spending of their money this Fall, much trouble would be avoided I am sure. Once work ceases and the pay checks come in there will be a grand rush to Ketchikan, and for many it will mean the spending of their summer's wages, much of it in drink. But what to do about it is the question. They say white folks drink, and they now have the same rights as the Whites, so why can't they? I am going to try using the pledge cards this Fall. I know I won't get many to sign the pledge, and not all will keep it who do sign, but at least I am sure it will help save some.

A. D. Swogger

Improvements at Hoonah

When I reached home from the General Assembly at Cleveland, Ohio, I put on my old clothes and went to work on the foundation of the old teacherage that has been put in our care for the people of Hoonah. We (that means Eugene our son home from Park College for the summer and myself) went into the woods and cut logs and towed them in with the "Lindsley." Then we dug the holes and sawed the logs the right length. The house now stands on this foundation.

On account of this work that had to be done at once we did not get our Daily Vacation School work started as soon as we wanted to. We held two schools at the same time, one in the morning at Astoria Cannery near the entrance of Excursion Inlet, the other in the afternoon at the Pacific American Fisheries Cannery, four miles and a half farther up in the same Inlet, in the afternoon. The average attendance was about seventeen at the morning school and about thirty five in the afternoon.

We had a most interesting meeting at Hawk Inlet. About forty attended. A group of young people, most of them former Sheldon Jackson Students, entered so enthusiastically into the singing, that we let them choose their own songs and they kept it up until they were tired.

Altogether we have traveled about five hundred and sixty miles. We made one trip of over fifty miles on a salmon troller boat. On this trip we visited isolated places where there are only a few people.

E. E. Bromley

Historical Dramatization

[An event of deepest interest to the entire community at Wrangell, was the dedication on October 21, of the old church bell, recast through a gift of the First and Mt. Ida Memorial Churches of Troy, New York. After the fire in 1930 which destroyed the old church building, fragments of the bell were gathered up and shipped to the Meneely Bell Company to be recast for installation in the new church building erected in 1931. Through the friendly cooperation of Mrs. Ada Morton Curtis of Troy, New York, the work of recasting was financed and completed.]

INDIAN NEWS

1. During the summer, we completed the erection of a new church and manse at Jemez Pueblo. Rev. Maurice Legare is now the resident missionary, reaching also the adjacent pueblos. The attendance at church and Sunday School services has increased and the opposition of former years seems to have been dispelled under his ministry.

2. With funds contributed by individuals, in response to a special appeal for a church building for our new congregation at Towaoc, Colorado, a house of worship has been erected, valued at \$3,000. This is the only church building on the Ute Reservation.

Church properties on the Papago Reservation and in the Sioux Indian field have undergone extensive and urgently-needed repairs.

3. The station at Kayenta, Arizona, vacant for several years has been reopened with the appointment of Rev. Albert Cropp, a 1934 Princeton graduate to that field. He reports the most cordial cooperation on the part of the government staff at the school and sanitorium. A Sunday School has been organized with an average attendance of forty-five. Arrangements have been made to convert one of the two buildings at this station into a community house for the use of the Indians.

Rev. Perry Bovee has begun his work in Tuba City, succeeding Mr. Herndon, *but* under very encouraging auspices.

4. Reports of our missionaries in Indian fields indicate that the same freedom which they have enjoyed in previous years, in providing religious instruction for the pupils in government schools, has been accorded them this year. Government representatives have interpreted the regulations issued by the Commissioner in terms of cooperation and helpfulness. The enrollment in these classes is smaller because of the reduction in the number of pupils attending boarding schools.

5. Three encouraging summer conferences for Indian young people were held in Oklahoma for Choctaws, Cherokees and Seminoles. In the Dakota field, we were able to make progress in our efforts to set up a young people's conference in connection with the annual Bible Conference. Funds were provided to send delegates from Indian churches in the Nez Perce, Pima, Papago, Navajo, and Pueblo Fields, to the white young people's conferences in their respective synods.

6. The two Choctaw Presbyteries of the U.S.A. and U.S. Assemblies met in joint session again this year. Encouraging progress was recorded in attaining the goals set up last year in our three-year program. Beginning October 1st, Rev. R. M. Firebaugh, Superintendent of Choctaw work for the U.S. Presbyterian Church, will serve in the same capacity for the U.S.A. Choctaw work.

#### An Indian Wedding

As I write this, Mrs. Phillips and I are seated in our room in the little hotel of Norris just off the eastern extremity of the Reservation. We are out from headquarters visiting our churches. We have had to come off the Reservation to this place to get lodging for the night. We have come from our Hawk Wing Church eleven miles west. We are just about a hundred miles from Pine Ridge. Tomorrow we visit the church at Black Pipe seven miles southwest of here. When we do that, we shall have made the first round of our eleven churches.

The membership of our churches is as follows: Pine Ridge - 18, Tasunkkekokipapi - 28, Makasan - 121, Oglala - 7, Westminster Memorial - 21, Johnson Memorial - 34, Porcupine - 53, Paha Waste - 14, Matowakpa - 9, Hawk Wing - 12, Black Pipe - 10, making a total membership of 327. We have set a goal of increase in membership by the first of next April of 45 which will be a better year's increase than they have had in a long time. There is not much opportunity for a great gain in membership on this Reservation as most all the families are enrolled in the three churches - the Catholic Episcopalian and Presbyterian.

The Indian people long ago, observing what kind of garb the three sets of ministers wore, named the denominations accordingly. The Catholic priests wore long black robes and they called them "Sapaon" (Black Robes). The Episcopilians wore long white robes in their services and they called them 'Skaon' (White Robes). The Presbyterian ministers wore the ordinary suit of clothes and they named them the 'Ptecela Ogle' (Short Coats). The Indians still use these names.

I have just attended my first Indian wedding dinner. My invitation read as follows: 'You are cordially invited to attend the Wedding Dinner of Levi Pretty Boy and Hazel (Pinebird) Pretty Boy, Thursday noon at the home of Mr. and Mrs. George White Bull.' I was there at twelve and found a large group of Indians seated in a circle on the ground. The chairman was booming it off in Indian. There were a number of ministers in that crowd and the meeting took on quite a religious color. Every minister was called upon to stand and make a speech.

After the speeches and songs, a blanket was spread out in the center of the circle and the bride and groom were brought out and seated upon it. Several men and women came up and had something to say in Sioux. One good looking Indian came up and placed a yellow bird feather in the coal black hair of the bridegroom and then returned to his place. Two cakes were brought to the bride and she

proceeded to cut them in a very graceful manner into the appropriate pieces. My friend next to me said that all this was old Indian custom but that it was no reflection or true Christianity. Women from the kitchen then came trooping out carrying steaming kettles of soup and meat, great stacks of bread and other eatables and deposited them on the ground in the center of the circle. The bride and groom had moved back to their places and, as we proceeded to shake hands with the newlyweds, the chairman read off a list of names. My minister friend said, 'You are to be of the party that eats in the house.'

I had the honor of sitting at the table of the bride and groom and we had a nice meal. I noticed at the close of the repast that quite a number of the Indians at the table filled bags with the food that was left on the table and took it away with them. I was told that this was the thing to do, especially at a feast like this. Whatever was left on the tables, you were welcome to put into your pockets and take it home.

#### Nez Perce Girls Attend Summer Conference

I have been wanting for some time to write you of the experience of our Indian girls at the summer conference this summer. I took the three girls from Kamiah Second Church who had helped me in the Vacation Bible School because they are the best leaders among the young people and I thought their attendance at the conference would help the church.

Two of the girls, Roberta Moffett and Elvira Blackeagle, did as good work in their classes as the white young people. The other one, Margaret Edwards, did not take her class work so seriously but when she came home made the best attempt at giving a report of the conference.

In my work I find it very difficult to get the Indians to follow any routine even so simple as getting to church on time and I wondered how the girls would fall into the continuous routine of the conference. At first they were never on time to anything, but they soon learned at least to make an effort to be on time. The children and young people in our Indian churches have a habit of carrying on almost a continued whispered conversation through a church service. I have tried every method I could think of to get them to feel that they should take part in a church service and listen to what is going on. One day at the conference one of the girls said to me, "There is one difference between white churches and Indian churches." I asked her what that difference was and she replied, "In a white church as soon as the music starts everyone keeps still." That gave me an opportunity to do some individual teaching along that line."

Vivian Purves

#### Centennial Celebration of Dakota Missions

A circle of 107 Delegate Tents around our large Tabernacle Tent at our Annual Conference of the Dakota (Sioux) Indian churches on August 21-27 testified encouragingly as to how much this conference meant to our members.

This gathering took place at our Mnisda Church, Poplar Agency, Fort Peck Indian Reservation, Mont. far off in the northwest corner of the Dakota Indian country. It was hundreds of miles west of the territorial center of the 14 Dakota Reservations, but despite the depression the delegates had saved up money for gas and got there.

The auto license plates from the five states of North and South Dakota, Nebraska, Minnesota and Montana suggested a striking contrast to the travois transportation of one hundred years ago. My own car registered about 1600 miles on this trip. Several trucks were so overcrowded that the passengers had to leave their tents at home.

The Centennial Services, and especially the pageants presenting outstanding reminiscences and events in the development and growth of our mission, were a notable feature of this year's conference and were greatly enjoyed. The pageants were put on principally by Indian participants. Special note must be recorded of their enthusiasm, initiative, and ingenuity in procuring necessary paraphenalia and of their successful presentation of scenes of former years.

The Pond Brothers---the first missionaries who arrived in 1834---had prayed that they might not be "disobedient to the heavenly vision," and these memorials seemed another fulfillment of the promised harvest.

The Committee on Arrangements had grouped the delegates according to their tribal divisions and the morning and evening devotions of these groups were very impressive.

Special attention was given to the young people in the tent of the Women's Auxiliary while a Daily Vacation Bible School for the children was conducted in the church. The service by the last-named group on Sabbath afternoon was greatly enjoyed.

The entertainment, by these Fort Peck Hosts for the daily temporal needs of this encampment of eight or nine hundred people, out on the prairie, was too great a marvel to be described in few words, but it was done in the royal fashion in which Indians greatly surpass the hospitality of white people."

A. Fulton Johnson

#### New Members Received in Pima Church

During the hot weather, our Indian people are still going on the same as ever, and the attendance at all the three churches are good. Mid-week prayer meetings are the same, too. A week ago last Sunday I took into our church at Blackwater three who joined the church - two young women from the Catholic families and a young man, a husband of one of the women. Oh, it was a great Communion service. We can feel the power of the Spirit upon us. Nine children were baptized and these three adults. So we can be thankful for God's wonderful power among the children of men. Praise His Name!

Edward Jackson

### New Sunday School Interest Among Pimas

On August 12, 1934, for the second year the Presbyterian Churches in the Pima Reservation held a Sunday School convention at Vah-ki a central point of the reservation.

It was a successful meeting represented by all four big churches and their out stations including little Maricopa Indian Church thirty-five miles away which sent its delegation to the convention.

The Pimas have started improving their Sunday Schools in seeking better methods and securing more members. 10

The convention idea has gone through another experience and is firmly believed to be a yearly affair from now.

It became customary for these Sunday Schools to offer a banner to the one making the highest record of attendance during the year. This year the honor fell on Gila Crossing Church Sunday School. Vah-ki Church Sunday School won it last year in our first convention but this year was not as careful.

Osif Clark

### Indian Vacation Bible Schools

Miss Vivian Purves reports that successful Vacation Bible Schools were held in every Nez Perce Church, last summer. At Parker, Arizona, Rev. Randall Booth conducted a two week's school with a good attendance. Similar schools were conducted at Bishop and Round Valley, California, at Wellpinet and West End. Washington, besides several on the Pima, Reservation, which, Miss Barth reports, were better attended than ever before. We are planning for a Vacation Bible School in every Indian church and mission next summer.

### Encouraging the Indians to Lead

Several weeks ago many of the Indians of Neah Bay left for Gardiner, Washington to pick berries under the charge of the President of the Women's Missionary Society as "straw boss." She was very anxious to have a Sunday School, and asked me to come up if possible, and start one. I said I had plans to do so later, but couldn't possibly come the first few Sundays, and added "Why don't you go ahead and do it yourself?" "Oh my! I couldn't do such a thing!" she exclaimed.

"Oh surely you can. I'll give you papers, song-books, quarterlies and any other supplies. You have two of our girls who are good Sunday School teachers, and you can do anything with the Lord backing you."

She remained a little doubtful, but said, "I'll try!" The first Sunday there were thirty five and the next thirty eight. Many white folks, young and old are attending. They are delighted and have changed a great prejudice against Indians - because God works miracles in white man - and red man - alike!

Lois R. Fraser

Ingathering Among Spokane Indians

In reporting our Evangelistic meetings, and Vacation Bible Schools (reported in part last month) will say that both were what we would call a real success. After spending eighteen days at Wellpinit in special meetings, and ten days in Vacation Bible School work we went to the West End church where we put in eight days with the children, and ten in special meetings. We worked the two together, and while we found it to be very trying on ones strength, it worked real well. By carrying on the work in this way we were not only able to do the necessary work with the young but were able to stir up the older members as well. We finally came back here on a Thursday night and continued our evangelistic effort until the following Sunday night, I reported last month that among the people reached here was Chief Sam Boyd, a man about 75 years old. He used to be an Elder in the Wellpinit church some forty years ago. I have been working on him for several years, and he finally came out for Christ. I had the pleasure of receiving the Chief, and three young people in to our Church here. During the meetings at the West End, and at our regular Communion service I received sixteen others into the church on confession of their faith. One man, his wife and five children formerly members of the Catholic church.

As reported before our enrollment in the Vacation Bible School at Wellpinit was 66, visitors 23. The number of Bible verses committed totaled 978; hymns learned 40.

At the West End the enrollment was 25, visitors 20, Bible verses memorized 322, hymns learned 10.

The total attendance at the evangelistic meetings at the West End was about 647. There were possibly three times as many in attendance here in Wellpinit.

E. H. Edgar

February 1935

NEWS FROM INDIAN AND ALASKAN FIELDS

February, 1935

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The Seed Bears Fruit

Lorenzo Martinez was the first Indian north of Albuquerque to go away to school. He jumped with an inexpressible joy when he knew Uncle Sam has a school for Indians. He got his ticket for Carlyle, Pa., but to leave home was a real problem. His folks were against his leaving them. He had the courage and conviction with which he "flew" away. He got to Pennsylvania. In the school, the superintendent was just like his father, very accommodating to his desires and sympathetic to his problems. The first Sunday he was away, he found himself worshipping God in a Presbyterian Church. He liked it very, very well. His memory of his Sunday School teacher is very pleasant. He met another Indian from Isleta, and the following Sunday, both of them went to the Presbyterian Church. Then another Indian reported to the superintendent that the Pueblo Indians were Roman Catholic and had to go to the Roman Catholic Church. It was hard on the part of Lorenzo. But he had to obey. He went to the Roman Catholic Church where he had a warm welcome, but it was not like the democratic spirit of the Presbyterian Church. He had to do something to satisfy himself. He went to the superintendent and demanded that he be allowed to go one Sunday of the month to the Presbyterian Church. It was a heated discussion. Finally he won. He went back to the Presbyterian Church one Sunday in the month. It was not like having four Sundays, but he grew fonder of the church. He studied and learned all he could in the Sunday School. That was his first contact with the evangelical Christianity.

After several years his parents wrote him a letter to come back. He came back. He had been wandering away from the Pueblo more than a dozen times. He wanted something new for the Pueblo, but somehow could not get it. In my last trip to Taos, I had the unique privilege of meeting this progressive Indian. He talks Spanish and English fluently - quite a treat for me. I was conducting special service at the mission in Canyon to which I invited him and his daughter and granddaughter. I had to come for them as it is quite far from the Pueblo, though the nearest place for my operation. He came the first night of the meeting; the second night; and the third night, he stood up with five Mexicans and accepted the Lord Jesus Christ for his Saviour.

On the way home we had quite a talk. He said, "I started to know Jesus Christ in Pennsylvania, but I got side-tracked. Tonight I could not help but accept Him. I knew there was something to the striking difference of the people I met in the East from the people of my own Pueblo." Lorenzo wants a better future for his race; he is not satisfied with the artist's offer to put him on canvas at a dime per hour; he is not satisfied to die with a flat skull for the archeologist; he wants to be a Christian in whom is fulness of life.

-- M. B. S. Legare, New Mexico

No Restriction of Christian Instruction for Indian Children

I'll say frankly that we had been very much afraid that the new regulation with regard to religious instruction in the schools would be quite demoralizing to our work, but thus far it has not been so. Much of the credit for this favorable condition is due to the interested attitude of the government employees in charge.

-- Chas. Bysegger, Arizona.

Developments at Tucson

Mr. and Mrs. Fitzgerald who are in charge of our Tucson Indian Church have made arrangements with the ERA to establish an emergency nursery school on the church property which is financed by the ERA funds, in cooperation with the Welfare Board and the City School Superintendent in Tucson. The school was opened a week ago with two teachers and twenty children, the teachers being paid out of ERA funds. The school runs from 10:30 to 2:30 every day, four days a week. Lunches are furnished by the Welfare Board of the city and the Fitzgeralds are promised that this will continue until February 15th. Playground equipment has been donated by individuals and business firms in the City of Tucson in addition to games, crayons, and other material for handwork.

In connection with this school, two parent-education classes will be conducted by Mrs. Fitzgerald, one for Indians and the other for Spanish-speaking people. They will deal with subjects pertaining to child training and adolescent problems. The introduction of this work has greatly stimulated the attendance at our Indian church and Sunday school.

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Rev. H. C. Whitener has printed a folder containing the Lord's Prayer, John 3:16, and four hymns in the language of the Havasupai Indians whom he has visited again this year at the request of the Superintendent of the Agency. Mr. Whitener reports encouraging interest among this tribe in the Christian religion.

Christmas Among the Sioux

Our Indian folks go in for the old-fashioned Christmas tree with something on it for everybody and plenty of substantial treat. Committees are busy weeks before the occasion collecting the Christmas funds. They were very solicitous of the Christmas box they were supposed to receive from me. If we had not been able to have furnished our part, they would have been very much "set back" and, doubtless, our work would have suffered because of it.

We were quite busy during the Christmas season getting our giving done properly. First was the making of the list of eligible boys and girls, young people and old folks. We gave four hundred and six presents. Each

present was selected, wrapped, labelled and delivered to our fourteen churches and stations where we hold services. These churches are in a radius of a hundred miles and are scattered over an Indian country which would be equivalent to four counties. We had a tired, happy feeling when we delivered the last article, and Mrs. Phillips was most wilted for she carried a heavy part of this responsibility.

We attended the service on Christmas Eve at our church at Porcupine. The house was filled to overflowing; there was a tree that reached the ceiling all loaded with gifts. Thirteen boxes of fine apples were passed out to something like three hundred people. Everybody had plenty and a happy good time. I have never attended a happier Christmas service.

We attended what was to us a notable New Year's service at our Makasan Church near Oglala. They began their service at six-thirty and carried on till midnight. The program was in the hands of a committee of young Indian men and they provided a well-proportioned program. There were three sermons preached and they were not long ones. There was plenty of singing and then games for all ages. The church meeting house was filled with folks - old folks, young folks, children and babies. I think the whole community was there. Evidently there were no other functions in the neighborhood. Isn't that wonderful! The Church holding a religious social function at New Year's, with no competition, everybody most there and all enjoying the occasion!

-- Howard B. Phillips, South Dakota

#### Encouragements at Leupp

Mild winter weather brought in many camp Indians for "Kismis". There were at least 500 adults at the school program in the auditorium. They stayed a few days; many camped around the church, taking advantage of my wood-pile which looked rather anemic after they had left. I will need more wood and coal as it takes a considerable amount of fuel to keep the Church building warm for three days a week. Sometimes, we have used classrooms at the school for our classes when it was too cold and too muddy for the children to walk to the church.

Sunday before Christmas was our busiest day; three Sunday School sessions in the morning and a candle-light Christmas service in the evening. With the help of employees and others this service was very attractive. The school program and other activities were on Monday and Tuesday. Usually during the holiday vacation we have an opportunity to give more time to the social part of our work. Every day offered plenty of work and a variety of activities. We are giving special attention to the native employees. Tonight, the all-American girls will meet at the manse. We expect about forty of them. There is a social time first, closing with singing of hymns around the piano. They are interested in this and it is growing.

It gives us much pleasure to have a goodly number of returned students present at the Sunday evening services. It gives us much encouragement to hear them sing and repeat the many Bible verses which they learned when they were in school. We do much memory work; they have splendid memories and are fond of singing.

-- A. K. Locker, Arizona

Owyhee Church takes Forward Step

At a meeting of the Session several weeks ago, we considered the National Missions Application for Aid. One of the items we planned was the program we adopted for the church for the coming year. This includes a Vacation School, the arrangement of week-day Bible instruction in the public school if this can be arranged, and other suggestions contained in the application. We are planning a young people's service and hope to have a young people's class organized in the Sunday School.

Among the special activities during the month of December, that of our Christmas program was most noteworthy. The public school was in charge of the program in which Mrs. Schwab and I assisted, and the Sunday School furnished a part. Mrs. Schwab and I also organized an orchestra which furnished special music. Of course, the church was not large enough to accommodate the crowd. The building was packed nearly an hour before the time for the program. Community committees, in which I assisted, arranged for presents for children under eighteen and treats for all the reservation whether present or not. 14

-- Donald Schwab, Nevada

Christmas at Towaoc

Christmas is a busy season with us, although our activities differ from those of a pastor of a White church. The difference is largely this: In the White church, the pastor is, presumably, commander-in-chief in the Christmas plans and exercises, whereas we take a subsidiary position in the program and treat given on Christmas eve. Government teachers plan the program, and government employees handle the treat on that occasion. However, the Missionary does assist both in the Christmas eve exercises, and in the serving of the special dinner; first to the school children, and later to the adult Indians on Christmas day.

In addition to the program, tree, and treat on Christmas eve, there is a service and another treat for the Indian school children and those too young to attend school at the Church on Christmas day. Adult Indians, also, attend this service. Here the Missionary has full charge, and we had the pleasure of seeing the building filled to capacity on this our first Christmas service in the new church. On this occasion we were able to present each of the nearly 100 children present a sack containing candy and an orange; also a doll, toy, or other useful article. In all this service, we seek to place the emphasis upon the Christ who made possible these and all spiritual gifts and blessings by His coming into the world in Bethlehem of Judea in the long ago.

When the Towaoc Indian Church was organized, there was present a young woman who has both White and Indian blood in her veins. She united with the Church and was made an elder. Although she is a member of the tribe, most of her life has been spent among White people. She has a good command of English, but only a slight knowledge of the Ute language. Had she continued

to live at Towaoc, her assistance in our judgment would have been of great value to our work; but she was not retained in government service here, and had to go elsewhere. She was with us at Christmas time, and we took advantage of her presence to hold a meeting of the church session.

-- James Russell, Colorado

News from the Dakotah Field

The many manses of the Dakota Presbytery are very grateful for the wonderful missionary gift boxes that have been coming all through the past month. Worthwhile suits of most acceptable clothing for the Missionary, warm coats for the home, and an endless list of other articles most useful, have been received. Goods that could not be used in the manse have gone out to very needy members. We never knew of so much acceptable help having come to the Dakota Mission. This is very highly appreciated, and we are very anxious to record our special thanks and genuine gratitude. In addition to the physical comfort afforded, these gifts have created sympathetic bonds of union with the field.

Funeral services in two Missionaries' homes on the Sisseton Reservation during the month have caused much serious thought. Whence are to come the new recruits? We refer to the deaths of Mrs. Moses Makey and Rev. Sam Renville.

There have been many special evangelistic services during the month which have been attended by full churches and deeply interested audiences. It is important to note, in this connection, that we had much severe weather and low readings of the thermometer. It was 34° below zero when we came out from service one night, but the church was well filled. For some days previous it had been ranging from 15° to 25° below. The Upsijawakpa Church observed the Week of Prayer with good attendance. It has been very encouraging to note the change that has taken place in regard to their program.

--A. Fulton Johnson, South Dakota.

Metlakatla Church Reports Many Activities

We held our annual meeting the last Sunday of December [at which time the church officers for the new year were elected. This year, reports were given by representatives from the various organizations of the Church, of what each had accomplished during the year. Many things that might have added to the report were left out, but enough were given to show the congregation present that all the different organizations are a part of the one body, the Church. The outcome was very gratifying indeed, and better reports will be possible next year.

The following Sunday evening, the newly elected officers were installed and took up their duties at once. The Board of Deacons has taken on new life this year, and is manifesting a spirit of real service.

Mr. Swogger invited the members to the house for the first meeting, and afterward served refreshments. The following Sunday evening a called meeting was held, and plans were made for some projects for the new year. The spirit manifested at the meeting was most gratifying indeed, and I believe every man of them means business.

The year has been one of growth and activity in matters pertaining to the larger life of the Church. I am going to include a report handed to me, setting forth some of the activities of the woman's society which is an enlightning word picture:

"Five family dinners, each time for about 125, is part of the record of the Metlakatla Women's Society. It means a lot of work, and the women gave generously from foodstuffs they had put up. When there is some special event in the Church life to be celebrated, how do it better than by having the Church family come together for a dinner in the C. E. Hall? This past year some of the events in our Island Community have been a visit of a choir of forty from old Metlakatla B. C., a visit from a neighboring tribe with an exchange of gospel messages, the anniversary of the pastor's arrival; Mrs. Greig and helpers came from Sitka with an evangelistic message; Thanksgiving is celebrated as a Church family. The women have worked hard to raise their contribution for National and Foreign Missions - did sewing for Sheldon Jackson and contributed food for Haines House. They have also attended to many local needs, making clothes for poor children, help for the sick, sympathy extended to those who are bereaved, lunches for men who are cutting wood for the church, special cleaning of church, and \$40 toward the painting of the church. Their interest extends to every branch of the Church work, and in every endeavor they make their influence felt."

-- A. D. Swogger, Alaska

#### Revival at Ketchikan Enlists New Recruits

Taking it altogether, your Missionary at Ketchikan this fall has been almost ready to admit discouragement. He has never done so before because of the grace of God and a loving wife who, though never very strong in body, was so spiritually filled and had such a great love for the Cause of Christ that many times she carried us both over conditions that were hard enough to break the strongest. She has gone home.

Then the people of these United States turned loose upon us such a flood of strong drink that though many kept themselves clean, the awfulness of the abandonment of some who gave into the very depth of degradation cast a deadening influence upon the whole church.

However, the grace of God is sufficient, and your Missionary has not given up. The tide has turned. One after another have gone to work and last Sunday was an inspiration.

The morning service was well attended. As a rule we do not have many out, the main service of the day being in the evening. The Sunday School at noon was well attended. The spirit at Saxmon was good. The Christian

Endeavor held a wonderful meeting at three, and at seven-thirty the church was filled. A fine choir sang from their hearts, and while the offering was taken, some of the elders formed a quartet and sang. After the sermon the new officers of the Christian Endeavor was installed and eighteen new members were received into Church membership, eleven on confession of faith, upstanding young men and women, who so far as I know have not touched tobacco or strong drink this fall. All the organizations of the church are taking on new life.]

-- George J. Beck, Alaska

Progress at Fairbanks

These are our short days, having about five hours of daylight. The sun is visible nearly four hours here these days. The stars come out brightly by 3:00 P.M., and we must have the electric lights burning in the homes and all occupied buildings practically all day through. Think of that! And current costs us 18¢ per k.w.hr. That's one way the money must go. Living expenses in this part of the country are at least three times what they are in most parts of the States. Regardless of expenses, Alaska has a strong attraction and fascination for most of us who live and work here. Last Sunday, one of our good workers remarked as she was leaving the front door of the Church after the close of service at noon, "Oh, the sun is up!" It appeared bright and beautiful out at the south end of the street, no higher than than the roofs of the houses four or five blocks away. She had come to the church in time for Sunday School at ten o'clock. Late rising on Sunday mornings is one of the things constantly in the way of our attendance in the Sunday School here. Since it is dark so late the people do not stir out in time to get to the Church unless they are much interested.

[The Ladies Aid Society held their annual bazaar a month ago, and it proved to be a great success in every way. All were gratified and satisfied that their sacrificial and loyal efforts had not been expended in vain. The receipts were sufficient to enable them to turn over a generous check to the church treasurer for the purpose of paying off a note that was carried at the bank at the rate of 10% interest. This brings our indebtedness for the new church building down to \$2,900. We are all striving our very best to retire these notes as fast as possible. We have a very wonderful group of loyal women.]

The pioneers of Alaska are falling very fast these years - like leaves in the late autumn. So many came north in the stampedes for gold. I have conducted more than 150 funerals here in Fairbanks, and nearly all of them have been of those who came out in the Klondike Gold Rush in 1898. From Dawson men and some women came on to Fairbanks and formed the great mining camp in this district in 1903-1904. These old "sourdoughs" are fast reaching "the end of the trail" and I am on the ground and having a part in administering the "last sad rites." Their passing to me is pathetic, and I seem to have a personal interest in each one as a "Comrade of the North."

-- John E. Youel, Alaska

May 1935

## NEWS FROM INDIAN AND ALASKAN FIELDS

May, 1935

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### Epidemic at Point Barrow

Much interest has been aroused throughout the Country as the result of newspaper reports concerning the outbreak of an influenza epidemic at Point Barrow, Alaska. Our hospital staff consisting of Dr. Greist, Mrs. Greist and Miss Stauffer (both of whom are registered nurses) and a native nurse, found themselves hard-pressed to meet the demands which were being made upon their limited facilities. All the hospital beds were occupied and additional beds were brought into service.

Realizing the seriousness of the situation, we wired on May 4th to Dr. Townsend, Chief of the Government Health Service, as follows:

"Influenza epidemic at Point Barrow taxing our limited medical force beyond their capacity. Can your Department render emergency service sending doctor and additional nurse or nurses with medical supplies by plane from nearest Government hospital. Eight persons have died and many ill including our hospital staff. Your assistance urgently needed."

Dr. Townsend replied that he had relayed our telegram to Mr. Hawkesworth, the health officer at Juneau, instructing him to act upon our request. Arrangements were made immediately to transport a physician, nurses, and medical supplies by plane to Point Barrow, but they were obliged to wait for serum which was brought to Nome by special plane. By the time the serum arrived, word was received from Dr. Greist that he had the situation under control. The Government officials kept in close touch with the situation, however, and finally decided to send a physician to Barrow, who rendered valuable assistance. Thirteen persons have died and the workers have been greatly distressed because of the shortage of lumber to make coffins. We have placed all the available lumber on our mission property at their disposal for this purpose. The epidemic has also made a heavy drain upon the food supplies sent to Barrow last year, but the two trading posts at Point Barrow have cooperated very generously in supplementing our hospital supplies to meet the emergency.

The American College of Physicians and Surgeons, meeting in Philadelphia last week, became interested in the situation and resolved to send two of their members, Dr. Pettit and Dr. Pepper, who are in charge of the Bacteriological Department of the University of Pennsylvania, to Barrow by plane in order to obtain sputum specimens which they will distribute among the large universities and medical organizations, the British Medical Research Council, and Rockefeller Institute, for intensive studies of the influenza virus. They took with them facilities for obtaining these specimens which Dr. Greist does not have, and they

also took a new serum which has just been released from a laboratory (the name of which they did not disclose), which has been tried successfully on animals and with which they will make some experiments at Barrow. We have been in close touch with these physicians and conferred with them just before their departure by plane from the Newark Airport, Thursday midnight, May 16th. We gave them a letter of introduction to Dr. Greist, which also contained instructions to extend to these physicians the hospitality of our mission property and to give them every cooperation in conducting their investigations. We invited them to be guests of our Board while at Point Barrow.

Representing our Board's interests in this field we have done everything possible to take advantage of all available resources of Government agencies and medical organizations, to meet the emergency in the most efficient and satisfactory manner. The latest news from Barrow (May 17th) indicates that the epidemic is subsiding although every effort is being made to safeguard against a similar outbreak in Wainwright and other communities.

#### Evangelistic Work Among the Nez Perces

This month has been spent in evangelistic meetings. It is the purpose of the Nez Perces to hold a week's evangelistic meeting in each of our six churches during the winter. During this week they put on a very intensive religious program all of which is planned and conducted by the Indians themselves except that I am expected to teach a Bible class for one hour each day. Last year this Bible class was mostly for the ministers and elders and I planned to give them something that they could in turn give to their people in their native tongue. This year there have been more women and young people in my classes and I have tried to make my teaching fit their needs rather than the needs of the leaders in the church. Two of the ministers have changed the hour of the Bible class from 9:00 A.M., to 4:00 P.M. so that the young people could come after school, and it was a very happy change.

Naturally, I have been interested in the results of these meetings. One method that the Nez Perces use seems to me very effective. Until the last night of the meeting there is not a great deal of the type of exhortation usually found in evangelistic meetings. Instead much personal work is done and it is largely through the personal conferences that souls are brought to Christ. Early in the series of meetings the elders and ministers meet and all the people in the community who are not Christians are listed and each elder and minister is appointed to personally speak to certain ones. If these people become Christians, they usually do so either at the time of the personal conference or as a result of the conference. Before the close of our meeting at Kamiah First Church, six of our fine young people gave their lives to Christ. We were especially happy over three boys who had for so long resisted all effort to bring them into the church and finally these three came and we hope that this is only a beginning. At Spalding, several people came into the church and quite a number joined the Temperance Society so they have come that far at least toward becoming Christians. One interesting fact about the Spalding meeting was that some of the converts and a number who joined the Temperance Society were White People. Usually we think that the White people must bring the gospel to the Indians but in this case, just the reverse is true.

In our Spalding evangelistic meeting we always include the Government Sanitarium at Lapwai. During the week in which the meeting began, Miss Crawford held conferences with the children at the Sanitarium who were old enough to become Christians and had not already done so. As a result of these conferences sixteen children became Christians. Eight of these had never been baptized so a minister and an elder went with Miss Crawford to the Sanitarium and conducted a very impressive service in which these children were baptized. On Sunday, ministers and elders were sent up to administer the Lord's Supper to all of the Christian children at the Sanitarium. Two services had to be held simultaneously because there were a number of children in the hospital who were not able to come to the chapel but could attend a service in a room in the hospital itself. In these services twenty children took Communion in the chapel and sixteen in the hospital. Of these children, seven tribes were represented. Many of those children will become well enough to go back to their homes and to places that are not being reached by the gospel. They may not be able to do much in the way of Christian teaching and they will probably meet with a great deal of opposition, but they have taken this stand and they know what it means to be a Christian and that fact alone will be an influence in planting the seed. It seems to me that this work at the Sanitarium is very valuable for the reason that it reaches so far.

--Vivian Purves, Kamiah, Idaho

#### Making "Medicine" on the Navajo Desert

It is in the air, and what is it? A certain restlessness among the school children. I was told by some small boys in their own language: "Look at the Yo-Bo-Chai over there; they are coming here; I am afraid; they may spank us." Four of the leading masked dancer's came running through the school premises. They had come a distance of ten miles, either to amuse the children or to impress them with the importance of the great Yo-Bo-Chai Dance. Navajos came from every direction; there must have been over 1,500 to attend this ceremony and dance for the healing of a boy who is losing his eyesight from trachoma.

This is one of the winter ceremonies which usually lasts nine days. Sand paintings of colored sand upon a background of white sand are an important part of the ceremony. These paintings or drawings must be absolutely accurate and symmetrical, and a new one is made every day. Their ceremony is interesting. The patient sits upon the sand painting while the medicine men and their helpers chant the ceremony. All night long the dancers dance, for the cure of trachoma, bad dreams, fears, and other ailments. Superstition is not so easy to overcome. The older Navajos are very reluctant to discard the old rites. They still cling with much perseverance to the ancient tribal customs of their forbears. Their religious ceremonies are those of their great-great-grandfathers.

During my early years of pioneering, riding Indian ponies and trailing pack-horses, I witnessed many ceremonies. To really understand these nomads of the desert one must camp with them, eat and sleep with them in their hogans and in many cases "scratch" with them. I recall my sleepless nights, listening to the weird singing and dancing. The Navajo is devout and does his praying by dancing. He has a great many gods, whom he must appease at the slightest provocation, with song and dance. When he cuts the five upright timbers for his hogan he sings and dances. A certain formal dance is given in honor of his doorway which always faces the East. His newly-built hogan is dedicated with elaborate song and dance.

Hastin Tso, meaning Big Man, is an interesting visitor. He is always in good humor but he is not strong for work. At times he hauls a little wood from the river, and is also somewhat of a medicine man. Lately he has been singing over Little Sugar who has a strong desire for firewater, which recently brought him considerable trouble. "Why is it that the shortcoats, (Catholic priests are called longcoats), Protestant missionaries, and white doctors do not sing over the sick people?" he asked me. "Singing will drive the evil spirit away." "Have you ever seen any evil spirits?" I asked him. "Yes," he answered, "There are many, even around this woodpile. You cannot see them, but I do very plainly."

Some time ago I took my interpreter and went across the desert to the home of Hastin Nez, where "medicine" was being made. While we were still a short distance away, we had heard the rattle of a medicine man's gourd and the soft chanting of his helpers. When we entered, this is what we saw. In the corner which faced the opening of the camp, which always faces East, we found the patient sitting upon a Navajo blanket. She had been painted black by the medicine man with charcoal and grease. The medicine man and his helpers were sitting on one side and the neighbors were on the other. "Medicine" had just been administered to the patient and all were having a smoke before the next sing should begin. They were very friendly to us. The medicine man said, "Sit down, my friend," and room was made for us on the sheepskins.

We asked the medicine men how long they had been singing and when the last sing would be. He told us that there would be three more sings and after that they would listen to us. After each sing, "medicine" was given to the patient, then a wooden ring, to which a string and a feather was attached, was placed upon the different parts of the patient's body. After each part the medicine man took the ring and facing the opening of the camp, blew at the feather and the evil spirit was supposedly blown out of the camp.

After a long time of singing and chanting the medicine man said to me, "Now, my youngest brother, we will listen to you." Taking my Bible, I said to them, "This is God's Book, and we are going to tell you what He has to say to you." From the first chapter of the Book of Romans we read and explained to them how the true God wants us to pray to Him and not to the things that He has made; that praying to the sun, earth, the bear upon the mountain, the owl in the tree would do us no good, for God has created all. They all listened very attentively with no sign of impatience, though we talked for more than two hours. We had a good time telling them how God cares for us and how anxious He is that the Navajo should know the true way. After we had told them we were through, the medicine man said that he was going to pray. We wondered what he would say and to whom he would pray. As we followed him in his prayer, this is what he said, "Sun, our father, we ask you to hear us and to help us. Earth, our mother, we ask you to hear us and help us. Bear upon the mountain, owl in the tree, will you help us?"

After his prayer he passed the sacred corn meal. Each participant took a pinch of it and threw it up into the air and prayed a few words. Finally it came to me. I passed it on to the women who were seated opposite the men. I listened carefully to what they said. The last woman caught my attention particularly, for this was her prayer: "God (perhaps the first time she had ever mentioned His name) we don't know where you are. We have not seen you and don't know what you can do. We have listened to the missionary who told us about you. Will you hear us and help us?" What a sad, dark picture, groping for the Light that can transform their

hearts and lift them out of fear and superstition into the glorious realization of the freedom and the gospel!

--A.K. Locker, Leupp, Arizona.

Dakota Work Advancing

Our church activities here at Flandreau and Granite Falls have improved considerably. I have organized a church officers' meeting. The officers meet once a month to discuss their respective work and how to improve it. Since we started these meetings, the outlook is very encouraging. The women's societies are more active. They have made quilts and other articles. The young people's society is more active. They are encouraging each other in church work and carry on an effort to raise funds for missionary work. I am well pleased with our work and I can safely say that my two churches have done well in the last three months.

--Simon J. Kirk, Flandreau, South Dakota.

Jemez Bible Class

My Monday Bible Class is quite an affair. Thank you for the recent shipment of books. They surely fit in nicely. I am having eleven in my Bible Class and it is quite an elaborate affair as I have to use two tongues. I use the English first for the younger folks and I address the old folks in Spanish. We have a special hour after that an old man, Shando, always attends. He is the grandfather of little Jimmie who is buried in the mission ground. The officials have been trying to keep him away from the mission but the dead relative seems to pull him to the mission as never before. Last night, he came about eight o'clock and wanted to have a special prayer for his wife who just went down with influenza. I have two more conversions to add to the first famous six. Andrea finally took courage and cast her lot with her mother in the Church. Lorenzo, Andrea's step-brother also stood up. All of these are regularly attending our Monday Bible Class.

--M.B.S. Legare, San Ysidro, New Mexico.

In the Ute Country

E. Horn Rocks is a Ute boy, and is no longer in school. He left school two years ago, and is now at work. When I say "he is at work," that may not sound to you like news; but it is! It is this way: The group of Utes that live on the Ute Mountain Reservation here have never wanted to work. The old Utes tell the younger ones, "The squaws must do all the work." And the men loaf around, gamble, play marbles, race horses, get into fights, and act "heap brave." But we counsel the boys that they should learn to work, and that if they will work and earn a living they will have improved health, stronger bodies, and a much better life in many other ways. When the National Government started the Citizens' Conservation Corps (C.C.C.) work, it launched a department for Indians. This is called the Indian Emergency Conservation Work (I.E.C.W.) This plan of the Government fits in with our desires and plans for our Indian boys; and now there are more than a score of our young Indian men and boys earning wages in this department of the Government

service. E. Horn Rocks is one of these. I think you will agree when I say it is real news when I tell you E. Horn Rocks is now at work.

Alfred R. Rockwell is a Navajo. He is no longer at Towaoc, but is still attending school. He has gone to another school where he can get more advanced work. I hope he will continue at school and take all the education Uncle Sam is willing to give him. One of the fine things our National Government is doing for Indian girls and boys is giving them a well-rounded education and letting them have it without cost to the Indians. I am very hopeful that Alfred will become a fine young man and later will become a good and useful citizen of the United States. I am greatly encouraged about Alfred, not only because he aspires to an education, but because he is living a Christian life.

--James Russell, Towaoc, Colorado.

In his five years on the Parkhill group, Rev. Roy T. Nunn has set a pace for Christian work in difficult communities which ought to challenge the rest of us. His program calls for a Sunday or a week day preaching service at Parkhill, Welling, Cookson, Elm Grove, and Cedar Grove, and for week day Bible classes on some of his fields. A children's club meets at the manse each Saturday morning. He is a pioneer in Leadership Training Courses and gives one or two each year. He is planning several Vacation Church Schools for this summer, and a young people's conference for the mountain young people of his communities. Mrs. Nunn is equally active. She is sponsor for some of the work among children and young people. She is training four choirs at Park Hill, a Junior, an Intermediate Boys', an Intermediate Girls' and an Adult choir in a cantata to be given on Palm Sunday.

#### Evangelistic Activity Among Pimas and Apaches

One of the finest results of our two weeks of evangelistic effort at Salt River has been the organizing of a Fisherman's Club. The members have been out several times recently and calls are coming in constantly for them to come and hold services in the homes of people who have been away from the church and its influence for years. The members are very sincere and the meetings they hold in the homes would do the hearts of any Christians a lot of good to see.

Esau Joseph did the preaching at our revival meetings and accomplished a great deal of good.

We have a couple of prospects for the Cook Bible School and hope before long to see them enrolled.

Meetings are in progress at our Lehi Church and we hope for much good to come from them. It is a particularly hard village and in the past two years we have seen but little accomplished in addition of new members.

At Fort McDowell preparations are being made for the Apache Camp Meeting to be held the middle of June. It has always been a great success in every way. Their benevolent quota to the Board is already raised. Of the Apache churches in Prescott and Clarkdale the same can be said.

--George Walker, Scottsdale, Arizona.

Easter Ingathering at Hoopa

I am happy to report that we have had a most profitable Easter ingathering, which has rewarded us many times the efforts sought for the entire year. At Hoopa, two adults were received into the church on confession of faith. Nine infants were baptized and twenty-five partook of Communion. At the afternoon service in Weitchpec, five were received on confession, baptized, and taken into the Church. Also nine infants and children were baptized and twenty-two took of the Lord's Supper. The day closed with an evening service at Hoopa with an attendance of one hundred and twenty-five.

It has been our endeavor ever since coming to Hoopa to be able to establish a weekly prayer meeting. Attempts to this end in the past has failed, but I am happy to report we have solved our problems. An interest in a deeper spiritual life has been aroused in our people. It mainly came about through the material sent out by the Board of the World Day of Prayer. For about four Sundays at our regular services announcements were made to observe this day with a suitable service. The attendance was perhaps small. Nine for Hoopa and eight for Weitchpec. I believe much has been accomplished even though there were just a handful of earnest praying souls.

--E. A. Schwab, Hoopa, California

Navajo Indian Students Accept Christ

During the month we emphasized personal evangelism in all our classes and services. A large group expressed their desire to be Christians. During the past year eleven of the upper grades were baptized and taken into Church membership. Some of these boys and girls are going to non-reservation schools next year. We feel that we should not be too hasty with others that are smaller to baptize them. They will be here two more years which will give us an opportunity for further training. They all know what it might mean to be a Christian. It is not helpful to make it too easy.

--A. K. Locker, Leupp, Arizona.

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ALASKA NEWS

Good News From Skagway

Our second month has proved as interesting as the first. The people of Skagway are now getting accustomed to our walking their streets, visiting them in their homes, and seeing us on the Sabbath. We too are learning to know them by name and love them as well.

Much to our surprise the morning congregations on the Sabbath have been holding their own. People had rather warned us that they would be dropping and that we should not be discouraged. In fact, this warning was repeated so often

that we feel flattered by their attendance or better, we should say we hope the Spirit of God is working among them.

Our work this month has been marked by two more deaths: one, the father of one of our business men; and the other, a stranger from the interior who was not very well known. We have felt the sorrow of the death of the first man as he was a neighbor of ours. His widow and son have borne their trial very bravely.

We have revived the town band during the past month and have already held our first practice at which there were some fifteen. It was a very interesting evening for us and the future looks bright for our band. The music had been kept under lock and key in the village jail and I can only hope the prisoners fare better than the music. The object of the band is to create more interest in music among the town's people and to furnish entertainment on such occasions as the Fourth of July, and basketball games in the fall of the year.

The name "Skagway" comes from two Indian words "skaug waugh" meaning cruel wind. Our town was rightly named for when the north wind blows down the valley in which we are located it is certainly "no respector of persons." But the south wind has been asserting her rights during the past few days and we are looking for the sure signs of spring that accompany it. We saw some pussy willows on our trip to "Lower Lake" the other day. Our Indian friend, "Maggie" Kadanahah, whose husband was known as "Jiggs" calls them puppies. Mrs. Klerekoper says the Koreans have the same name for them. Perhaps they (the Koreans) are from the same stock as our Indians.

--Fred G. Klerekoper, Skagway, Alaska

From the "Princeton's" Log

Snow! Snow! How the wind blew! The steamer "Alaska" was aground at Wrangell. Would the mission boat "Princeton" reach Wrangell according to her schedule? Captain Verne J. Swanson came through, and the "Princeton" whistled in on time.

The "Princeton" had patients for the Wrangell Hospital, two little girls, cases for assistance by the Office of Indian Affairs. Their grandmother was along and the next day the doctor removed their tonsils. The grandmother was anxious to see Ellen Jackson, sixteen-year-old Tlingit girl whom Mr. Swanson had brought over two months ago. Ellen seemed to be a very sick girl when landed by the Princeton. Today she is much stronger and is convalescing as rapidly as can be expected with the best of nursing, and Christian people calling to see her prevent the strain of being lonesome. The Wrangell pastor has had his opportunity to help the girl eager to know better the gospel. He has provided her with books and a "Praise and Service" hymnal. Day after day Ellen sings the hymns which her father used to play for the family and the church on his violin.

Mr. Swanson arrived at Hydaburg a few days ago and learned that Mr. and Mrs. James Edenso, two of our faithful Christian Indians were in great stress. Their daughter, a Senior at Sheldon Jackson School was reported critically ill, and she was 200 miles away by ocean travel, no direct transportation available. Mail boats and steamer would require ten days or two weeks. Again the Princeton went into distress service. Mr. Swanson took the parents direct to Sitka, and they had

the comfort of seeing their daughter a day before she died of influenza and pneumonia complications. He took the party in their mourning back to Hydaburg.

Fire and other disaster do bring out the appreciation of the people. A letter from Rev. F. R. Falconer told of the fire in Craig where the new schoolhouse and all equipment was lost. Then he added that the church building was saved after desperate battle though the wall was scorched, the fire resistant shingles blistered, and window glass cracked and broken by the intense heat. The sentiment of the community for the work of the Sunday School Missionary and the present missionary pastor were summed up in the following statement of the little girl, "I am so glad that our Sunday School did not burn up." Rev. R. K. Wheeler wrote last month that everyone in and around Haines came to church for the special gathering to fight fire. Two three-story buildings directly across from the manse and church were flaming. The heat on the roof of the manse was so intense that Mr. Wheeler's face was about scorched while he sprinkled water. The soldiers from the army post saved the church and prevented danger of further spread. The "Princeton" and the missionaries employed thereon have gone through fearful weather to bring services to these towns. The boat has been iced down but the scheduled services of worship maintained. The people will fight for their church though some are indifferent at time of worship.

This winter the boat helper is a Thlingit member of the church at Klawock. He knows how to navigate. He is proving a companion to our boat missionary. His desire was to see the missionary work at large. Several times he has told me that his experience with Mr. Swanson is a great help to him. Among other things he is learning to operate a diesel engine. As a diesel engineer he will be able to command a much better salary on a fish boat. He has been thankful for his opportunity.

The call today permitted the "Princeton" to load a lot of lumber with which the community of Kake, a most progressive Indian village, is to build a community center and library. The people raised the money for the materials and the "Princeton" is helping by bringing them from mills to village. Next time we visit Kake we expect to see a center for social advantages operated under Christian direction.

The "Princeton" has the prospect of a busy spring and summer for apart from the evangelistic and pastoral work of the missionary, the cooperative undertakings are many.

In ten days the "Princeton" will be starting at Skagway for the annual pick up of elders, missionary society women, and ministers to attend the meeting of Presbytery and Presbyterial at Klawock. Both the "A.L. Lindsley" and the "Princeton" will carry capacity loads as we gather. The "Princeton" will travel the full length of the Presbytery from Skagway to Metlakatla and back around the south and to Klawock. The "A. L. Lindsley" will gather the workers from Hoonah, Sitka, Angoon, and Kake.

Then the closing of school will come and the "Princeton" will have the large group of Sheldon Jackson students to return home. The students would find the travel cost prohibitive unless the "Princeton" were helping.

In June the Presbytery hopes to have a young people's summer conference. The first held in this Presbytery was last year and was declared by all a signal success. This second conference is to be just that much better.

Leaders are working on a health conference which may be held this summer. Whether the conference will be in Sitka or Wrangell has not been decided. We expect that the "Princeton" will be used to furnish transportation as far as possible as a bit of cooperative work. With government and church working together it is hoped that government nurses and two to four older girls or even married women from various villages may be assembled for about two weeks intensive health training.

--Russell F. Pederson, Wrangell, Alaska

Matanuska Valley Project

The Board of National Missions of the Presbyterian Church in the U.S.A. greets the announcement of the moving of two hundred relief families to the Matanuska Valley, Alaska, with the news that it is prepared to provide for the religious welfare of the new communities that will be established. Advance information was received several weeks ago concerning this project through correspondence from Rev. E. L. Winterberger, minister in charge of the Presbyterian work in Anchorage which is the gateway to the rich Matanuska Valley area. Since the Presbyterian Church in the U.S.A. has accepted responsibility for this area, Mr. Winterberger has made several trips into this region and has been in close contact with the government representatives who are responsible for the development of this homestead project. The influence and prestige of the church in Anchorage to which this new area is tributary will enable it to begin its work under conditions that are favorable to growth and development.

Rev. B. J. Bingle, missionary in charge of Presbyterian work in Cordova, who has carried on an itinerant extension work in the Matanuska Valley and who also is familiar with the conditions, has offered his services to the Board for a ministry to the new families who will be settled on the forty-acre tracts in this fertile region and he will be on the ground ready to welcome the new arrivals. Arrangements are being made to erect a house of worship as soon as a suitable site has been designated.

The news dispatch from Washington states that

"The 200 families which are to be transplanted have been tentatively selected from those who from experience and habits are best fitted to lead the rigorous life of pioneers in a northern climate.

"Both the transients and the settlers will live in tent cities during the summer months while log houses are being built and woods cleared. The houses will contain from one to three bedrooms, indoor chemical toilets and will be supplied with running water. For the present there will be no baths installed and wood-burning stoves will provide the heating and cooking needs of the household. Kerosene or gasoline lamps will supply light. The settlers will take with them all their household belongings, and tractors and other essential farming equipment, together with live-stock, will be transported to the site of the rehabilitation project.

"Each settler under the F.E.R.A. plan will be provided a tract of forty acres of improved land with house fully equipped and necessary farming accessories.

"The site of the settlement is 125 miles north of the port of Seward, on the Alaska Railroad and on the main road from Anchorage. The valley contains approximately 128,000 acres, of which 34,040 are public domain. Some 42,760 acres are homesteaded, with occupied land aggregating 23,000 acres.

"It is estimated that on a basis of forty-acre tracts, the valley will accommodate 850 additional families."

It is planned to send to Alaska with these new settlers, four hundred men from transient camps who will aid in locating the newcomers. These transients, able-bodied woodsmen and mechanics from the Pacific Coast, will sail from Seattle in three companies. The first contingent left on April 20th. Mr. Bingle will provide also for helpful ministries to the men in these construction camps during the period of their service.

#### Progress at Wales

Our days are getting longer after a "short day" period, and with that we know the warmer season is returning. Some of you "folk back home" would appreciate more of your electric heaters, after you have had a week with us within the Arctic. We must confine ourselves to our coal heaters, but at the same time watch for our coal budget.

In spite of the cold weather this month was spent by our women out on the fishing grounds. The tom-cod and a small flounder are plentiful along this coast at this period of the year. This fishing answers greatly the economic question of a few families in the village. Sealing as well as trapping is poor. So the little tom-cod proves itself a blessing to the Eskimo of our locality. Six to nine hours a day is not unusual spent out on the ice with the weather registering at fifteen or more degrees (F.) below zero.

We still hold our services (Sunday) in the morning, and prayer services in the school building as last month, thanks to the gentility of the local school teacher who is willing to cooperate in every way with our church work.

The outstanding feature of our activity for the month is the observance of World Day of Prayer for Missions. Special emphasis was laid for our missions in Alaska, and especially for the mission at St. Lawrence Island where our former local missionary is now situated. All through the service we sensed the nearness of the country where spreading of the gospel is sadly neglected. During clear days we see the outline of East Cape of Siberia. Each time the "Cape" seems to summon one of our number to come across with the Truth. We fully realize the natives there are longing for the new teaching and to break away from the heathen customs. Then again on the other hand we see the strong objections of the Soviet Government against religion.

During two prayer services two young women gave themselves to the Master. In such cases we realize the seeds sown by Miss Bannan before our arrival. The spirit seems very close during these services and we rejoice throughout in His service.

--Percy Ipalook, Wales, Alaska.